

7268 B-2(A-2)  
**BOWER VINDICATED**

FROM THE

False Insinuations and Accusations

OF THE

**P A P I S T S.**

With a short Account of his Character.

In Answer to the PAMPHLET, intituled, *Six Letters from A ———d B———r to Father Sheldon, Provincial of the Jesuits in England, &c.*

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By a COUNTRY NEIGHBOUR.

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The Wicked plotteth against the Just, and gnasheth upon him with his Teeth. PSAL. xxxvii. 12.

As Coals are to burning Coals, and Wood to Fire; so is a contentious Man to kindle Strife.

The Words of a Tale-Bearer are as Wounds, and they go into the innermost Part of the Belly.

Burning Lips, and a wicked Heart, are like a Pot-herd covered with Silver Dross.

He that hateth dissembleth with his Lips, and layeth up Deceit within him. PRO. xxvi. 21. &c.

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L O N D O N :

Printed for J. DOUGHTY in *Pater-noster-Row.*  
M.DCC.LVI.

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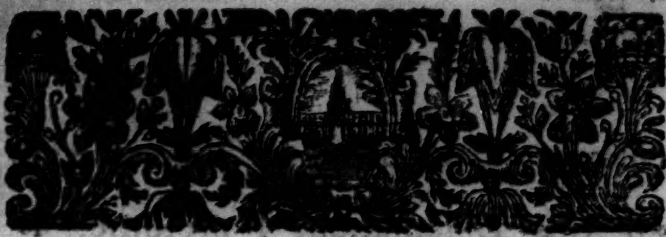
FROM THE

THE

OF THE

1875





**BOWER VINDICATED**  
FROM THE  
**FALSE ACCUSATIONS**  
OF THE  
**PAPISTS.**

**M**Y Acquaintance with Mr.  
*Bower* was but of a few  
Years Date before the Commence-  
ment of this outrageous War against  
him: A War palpably undertaken  
invidiously to defame his Charac-  
ter, by insinuating to the World,  
that he is a Person of loose Life,  
evil Morals, wicked Principles, and  
B entirely



entirely abandoned to Vice. And all this Defamation, I presume, is with Intent to discredit his Works already published, and what he is now about to publish. I propose, therefore, to make some concise Remarks on that disingenuous Pamphlet intituled, *Six Letters from A——d B——r to Father Sheldon, Provincial of the Jesuits in England, &c.*

Prior to these Observations, Humanity obliges me, as his Neighbour, to justify Mr. *Bower's* Character, as far as it truly deserves; and I will be bold to say, without flattering my Neighbours, (among  
whom



whom I reckon an honourable and worthy Divine) that they would all shun his Company and Acquaintance, could they be prevailed upon to believe the said Pamphlet to be true in any Part, except one; and that is, the indiscreet Action of *Bower* in lending Money to *Father Sherburn*, or *Sheldon*, or *Hill*; which he is so strongly taxed with; and which I shall relate in its proper Place, as he told it me some Months ago, and to many People a little after the Time he lent it. Many of my Friends have known *Mr. Bower* some twenty, some near thirty Years; and they have now

the same good Opinion of him as I have: That he always behaved himself as a Man, in Sentiments of Religion and Conscience, quite contrary to the *Romish* Persuasion. He is very constant at his Parish Church, esteemed a good Husband to his Wife, a good Neighbour, an Enemy to no Man, and is well respected by all his Neighbourhood. His Behaviour, as well as his Conversation, speaks him to be a true *Church of England-Man*, and one to be depended upon for the Truth of his Relations, as well touching his former Life and Conversation, as any other Matter; and I always found

found him in one Story, never varying in any of his Accounts.

I now proceed to my Remarks on the Pamphlet beforementioned.

—By the Enquiry I some Years ago made concerning Mr. *Bower*, I have good Reason to believe he was (as mentioned in the first Page of the said Pamphlet) ‘ heretofore  
 ‘ public Professor of Rhetorick,  
 ‘ History, and Philosophy in the  
 ‘ Universities of *Rome*, *Fermo*, and  
 ‘ *Macerata*, and in the latter Place,  
 ‘ Counsellor of the *Inquisition* :’  
 And in Answer to the Remarks in that Page, Mr. *Bower*’s Affidavit convinces me, that he was a  
 Man



Man of better Principles when he began the History of the Popes here, about the Year 1745, than he was when in *Italy*, and began the History of the Popes at *Rome*, which was long before his Publication of his History here; when with great Reason he reformed from the Errors, &c. of the Popish Church.

In Answer to the second Page of the said Pamphlet, I can have no reason to Doubt of his being a true Convert from Popery, since his Life, Conversation and Affidavit, to me are full Evidences of it.

As

As to the Remarks in the last mentioned Page, ' the Author allows him-  
' to have taught the *Schools* of Hu-  
' manity, and, he believes, of *Mo-  
' rals* and *Philosophy* at *Macerata*.'

Upon the Author's allowing so much,  
and from my own Enquiry, (as I  
found *Montecuccoli* was then *Inqui-  
sitor*) I am confirmed in my Opi-  
nion that he was Counsellor of the  
*Inquisition* at *Macerata*. I differ  
from this calumniating Author, that  
all Mr. *Bower*'s Acquaintance are  
to be so easily imposed upon by Mr.  
*Bower* as he would insinuate, or  
that they are so easily to be drawn  
to alter their Opinion of Mr. *Bower*  
by

by the Arts of this Author, or those of all the *Jesuits* and Priests put together; especially as I have heard of Dispensations being granted to countenance or perform any enormous Crime for the Service of what they call HOLY CHURCH.

And if Mr. *Bower*, at the Time of his Publishing by Subscription the Lives of the Popes, about 1747, (which work they now so earnestly want to depreciate) was a Jesuit-Priest, or Papist, why did not the Author of the said Pamphlet (then) expose the Character of Mr. *Bower*? It was then a much more proper Time to have done it than now, unless



unless the Publication of those fix  
Nonsensical Forgeries is now made  
to the World thro' a Panic, that as  
the Lives of the Popes advance  
nearer to the present Times their  
Church may be more affected there-  
by; therefore it is not to be wondered  
at, that all the Romish Art and  
Cunning should be now used to  
cast an Odium on Mr. *Bower's* Cha-  
racter, in order to render his Works  
unworthy of Regard or Credit.

Again; Is it consistent with Rea-  
son, that if Mr. *Bower* be a Jesuit-  
Priest, or *Roman* Catholic; he would  
write a History to the Prejudice of  
that Body?

As great Stress is laid on Mr. Bower's not publishing a Narrative of his Escape from *Macerata*, I hope the Cause of it's being deferred is owing to its being so proper an Introduction to another History. As to Mr. *Barron's* Account of Mr. *Bower's* Escape, I agree with Mr. *Bower's* Advertisement, 2d Nov. 1750; in which he says, 'that Account is almost in every Particular absolutely false.' In writing any Story upon Hearsay, as Mr. *Hill* did this (*Hill* from whom Mr. *Barron* owns to have had his Account, having never been in Mr. *Bower's* Company) it of-

ten

ten happens, as it does in this Case, almost in every Particular to be false, though in Substance some Facts may be true : I am convinced of this, having read the one, and having had the other related to me more than once. If Mr. *Barron's* Account had been authentic, and as such published by Mr. *Bower*, the Jesuits would soon have convinced the World of the Absurdities in it.

I observe on the sixth Page of the before-mentioned Pamphlet, that I have heard Mr. *Bower* say, his Time since Publication of the Third Volume of the Lives of the



Popes, until five Months last past, had been almost wholly taken up with the Fourth Volume of that Work, that his Subscribers might not be uneasy at its not being published; which Work has been delayed since *February* last, by the Behaviour of Sir *H—y B—d*, and others, he having been engaged in the Vindication of his Character from the Calumny and false Insinuations of Priests, &c. My Question recurs, if Mr. *Bower* was either a Jesuit-Priest or *Roman* Catholick (as they would make the World believe) would they have detected him? Or would they have wrote against him?

As

As to the *Douay* Pamphlet, which he mentions P. 10. and 11. I suppose that to have been written against Mr. *Bower* on the Occasion of his publishing his first Volume of the *Lives of the Popes*.

His visiting and receiving Visits from *Jesuits* long after he came to *England* may be looked on, by all unprejudiced Judges, as an Act of Civility, and, perhaps, of Prudence, in regard to his Safety; therefore *Bower* might be at *Gordon's* in *Little-Wild-Street*, 1727, and many Times after very innocently, and is to be pitied for it rather



rather than blamed ; since he was  
 deceived by their specious Shew and  
 Profession of Friendship for him,  
 and did not imagine they were so  
 dishonest as under that fair Mask,  
 to be meditating foul Vengeance,  
 But such were their Dealings, and  
 for thirty Years past they have stuck  
 at nothing, regarding neither Truth  
 nor good Manners in their sly and  
 secret Undermining, or their open  
 Attack and Abuse of his Character,  
 which may be seen through the  
 whole Pamphlet.

Although Mr. Bower left *Italy*  
 on Account of the Inquisition, and  
 renounced a Religion which in  
 many



many Places sanctified their Cruelties, yet after his Arrival here he might be some Years, as a considerate and conscientious Man, examining and weighing many other important Points of Difference between the two Religions, before he was thoroughly reconciled to the Church of *England*.

In Reference to the six Letters, whoever reads Mr. *Bower's* second Affidavit taken the 30th of *June* 1756, before *John Fielding, Esq;* may be fully convinced of the Falsity of those Letters, and will find their Contents to consist of nothing but mere impertinent Matters about

a Woman and a Child, and great Distress, and Money, and a Jumble of unconnected Stuff, thrown together as a Magazine of Scandal.

I have observed several Times to Mr. *Bower* in Conversation, that I thought him somewhat to blame in lending Money on his Life at 7 per Cent. to Mr. *Hill*, who was well known to be a Father of the *Jesuits* here, and therefore it was an indiscrete Action. But as often out of Evil comes Good, I shall relate this Affair as he told me and others some time ago, which was long before Sir *H—y B—d*, &c. made their  
 Attack

Attack to blast his Reputation. It was as follows: About the Year 1741, Mr. *Bower* had a Sum Money by him, which he went to lend to the Trustees for building *Aldgate* Church, but was too late: In returning from thence, by Accident meeting with Father *Hill*, to whom he told his Disappointment, *Hill* immediately offered to take Mr. *Bower's* Money on the same Terms as he was disappointed of with the Trustees; which Mr. *Bower*, through Haste, inadvertently accepted. When Mr. *Bower* began his History of the Popes, he thought it prudent to desire back his Money; which Re-

D

quest



quest Mr. *Hill* complied with as soon as he conveniently could, a Deduction being made of Three *per Cent.* only out of the Principal and Interest. — I refer to Mr. *Bower* for every Particular of this Transaction, and advise him, as a Friend, to let the World know the Whole in his Justification.

It were to be wished, as this Author recommends, *P.* 65, that Mr. *P——*'s Books and Papers, who succeeded Mr. *Hill*, were to be examined, (but I would have it done by the Legislature) not only on this Account but others; like-

likewise the Books of their great Banker and Cashier.

Allowing this Transaction with Father *Hill* to have been an Indiscretion, I am sorry to say it, the like has been practised, for a Number of Years past; by a Multitude of Protestant as well as *Romish* Families within these Kingdoms, to the great Loss and Danger of this Nation and Government: For thereby the Jesuits have gained immense Sums from us; sunk in Annuities at 7 *per Cent.* on Lives. It must be acknowledged they pay their Annuitants very regularly; and are very delicate in



keeping up their Credit ; and their  
 returning Mr. *Bower* his Money,  
 on such easy Terms, is an Instance  
 of it. But it is to be sincerely wish-  
 ed, by all true Patriots, that this  
 Alarm of a Popish Plot may be  
 taken Notice of by the Legislature,  
 and that some severe Penalty may  
 be inflicted on any of his Majesty's  
 Subjects lending Foreigners Money on  
 Life Annuities. Surely it must be  
 shocking to us to read of their ' *Pro-*  
 ' *vincial of Jesuits in England!*  
 ' Their *Father Sbeldons, Gordons,*  
 ' and *J—— P——z, a Jesuit,*  
 ' who succeeded *Father Hill,* who  
 ' died about three Years ago as  
 ' Agent, or Procurator of the Order  
 ' in



‘ in *England*! See P. 65. If these  
 Things are suffered in this Nation,  
 or by this Government. — But surely  
 our Watchmen are not asleep!

It is worth observing in the Re-  
 marks of the Pamphlet, P. 28 and  
 29; that the Author says, ‘ To do  
 ‘ ~~B——~~ Justice on this Point,  
 ‘ I must own that I have heard,  
 ‘ that to some of his Friends he  
 ‘ hath said that he abjured the  
 ‘ Errors of Popery upon his Arrival  
 ‘ in *England*, to Dr. *Aspinwall*.  
 He then tells us ‘ That Dr. *Aspin-*  
 ‘ *wall*, Prebendary of *Westminster*,  
 ‘ and Sub-Dean of the King’s Cha-  
 ‘ pel, (thus honoured, as a sincere  
 ‘ Con-

• Convert to the Church of Eng-  
 • land) died on the 3d of August  
 • 1732, a faithful Son of the Church  
 • of Rome. If this be a Matter  
 of Fact, although scarcely credible,  
 Mr. *Bower* and the Reverend Mr.  
*Barton* deserve Commendation for  
 attending him and endeavouring to  
 convince him of his Errors. Here,  
*Bower*, clear yourself. This scur-  
 rilous Attack on the deceased Dr.  
*Aspinwall*, charging him so openly  
 with favouring the *Romish* Religion  
 in these Kingdoms, merits likewise  
 some Notice of the Legislature.  
 The Author of this Scandal might  
 be fairly asked, if an Infringement  
 of this Kind had been made by any  
 of



of us Heretics in *Rome* or *Mase-  
rata*, whether being sent to the  
*Inquisition* had not been the Con-  
sequence, and extreme Torture en-  
sued.

This genteel Author, P. 39,  
taxes M. *Bower* with 'boasting to  
'his Companions of his being met  
'coming out of a House of civil  
'Reception in *Covent-Garden* by an  
'Acquaintance, who asked him,  
"Mr. B——r, is this your Ro-  
"man History?" In Answer to  
this Story, I may safely own it to  
be true, but not in the scandalous  
Light in which it is set forth! For,  
as I have heard it from Mr. *Bower*  
him-



himself, he went to that House upon a laudable Occasion; to fetch a young Gentleman from thence as from a House of Ill-Fame; and all the Relations of that young Gentleman are at this Time in great Friendship with Mr. Bower. But I hope this Author will not deny, that *Romish* Priests often visit the famous Regions of *Covent-Garden*. Another Accusation of enormous Incontinency brought against Mr. Bower, by this Author you may read P. 84, where he says that 'Mrs. Hays at last complained to 'Mr. Gay of B—'s taking indecent 'Liberties, by putting his Hand 'into her Neck.' I ask the Author

thor, whether this Fault is of so criminal a Nature as to deserve Stoning, in the pure and chaste Judgments of himself and the *Roman* Priests; and if he is qualified to throw the first Stone? Therefore I recommend him not to judge, lest he be judged.

F I N I S.

